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WEEK BY WEEK

A Link with Greatness

J. S. BACH died on July 28, 1750, just 200 years ago. For 50 years after his death he was almost forgotten; then he was rediscovered, and his fame established as one of the greatest of the world's musicians. But for a long time his music was regarded as somewhat dry and academic, the work of a musical mathematician. It was Dr. Albert Schweitzer, famous in other fields as well as music, who showed that Bach's music is essentially pictorial and emotional, and that in some respects he was a forerunner of Wagner. Dr. Schweitzer added that it was a pity that Bach worked in a period of decline in religion and in his chosen art-form. Lutheran theology, of which Bach was a devout adherent, was going through a morbid and sentimental phase; and the "church cantata", a sort of musical concert interpolated in the Lutheran Mass, had no future. But greatness must always work through temporal forms, and in Bach we are in touch with greatness in both faith and art. The singer may make some reservations, for Bach often treated the human voice as a mere instrument; but the organist will acknowledge Bach as a master without equal.

A Time of Renewal?

A hundred years ago Unitarianism in England was going through a period of increased activity. Congregations were growing, and a number of churches were sumptuously rebuilt in the newly-fashionable Gothic style, as can be seen from the dates given in the General Assembly's Year Book. Is a similar renewal happening today? There are certainly signs of new life and enterprise. It is good to read of the opening of a newly-built church at St. Helens, exploration for a possible new cause at Swindon, consideration by the new Marple congregation of architectural drawings for a church-building, and other hopeful reports. As the Americans tell us, growth must begin at the grass-roots. It is not so much a matter of headquarters planning, as of alert district associations and energetic people on the spot. An interesting venture is to be tried in South Cheshire. A special sub-committee of the district association, the East Cheshire Christian Union, has suggested that the five congregations of this area should be served by three ministers working as a team, and the idea is being considered by the congregations concerned.

What are District Associations For?

The East Cheshire Christian Union is following the example of the General Assembly and equipping its president with a badge of office, in the form of a collar of blue silk from which is suspended an engraved silver medallion. This is not mere ceremonialism, but a sign of the increased importance of district associations. The day of congregational separateness is past. We must think in terms of a larger unit. This is specially important because of the shortage of ministers. Hitherto, a weak church without a minister was believed to be in a state of merely temporary embarrassment: a minister would soon be found for it, perhaps jointly with some other weak church near by. It did not work very well, but the stronger churches did not usually feel much responsibility. No strong church offered to share its minister with a weak neighbour. The situation has changed now, and if we do not wish to lose the weaker churches, one by one, we must accept a corporate responsibility for them, through the district associations. This does not mean money grants only, but a sharing of man-power, ministerial and lay. No congregation should be left to fight a lonely battle, whilst a stronger neighbour enjoys its separate success.

Why Start New Causes?

It may be asked why, if there is a shortage of ministers, new causes should be started. Do not these put an additional strain on our limited resources? Strange as it may seem, it works the other way. Every new effort we make is a new source of strength. The bigger the call it makes upon us, even to sacrifice, the greater the renewal of encouragement. A plea was made in these notes a few weeks ago for the working out of a technique for the exploration and establishment of new causes, which the writer said might be more effective, even though less spectacular, than a national advertising campaign. Already, in different parts of the country, efforts of this kind have been made, and we shall soon be reaching the point when a district association which is not making some attempt to add new congregations to its roll will be regarded as lacking in faith. Sometimes, because of changes in circumstances, an old church must be closed; but changes elsewhere should make it possible for a new church to be founded.

American Unitarian Advance

We can probably learn much in this matter from our American Unitarian friends. Their magazine, *The Christian Register*, has glowing reports of increasing membership of the churches, the founding of new congregations, the building of new churches (usually in a very modern style of architecture), and other signs of abounding life. They have specially-appointed ministers, sent by headquarters to work for a period in a promising locality in order to gather a new congregation. Before a new church is accepted on the roll it must qualify in membership and financial stability, according to definite rules. They appear to have worked out a technique and set the desirable standards, and so know how best to tackle the job. And every new congregation which is established is a source of encouragement to all the churches.

Walls of Jericho

"As a Sunday School procession, led by a band, was passing along Hannah Street, Reddish, yesterday, the roof of two houses collapsed."—The *Manchester Guardian*, July 10.

(The Week By Week notes this week are contributed by the Rev. H. Lisner Short, M.A.)

UNITY IN DIVERSITY

By Irene R. Ray

DURING recent months THE INQUIRER has shown an increasing interest in what it calls "the Eastern point of view". Amongst many interesting and valuable articles one, by the Rev. Sidney Spencer in the issue of March 4, entitled "The Message of the East", stands out as a great contribution to that interchange of thought between East and West which is one of the most vital needs of the modern world, a need that is mutually great although for different reasons. The West has a message for the East; the East has a message for the West. World unity and world peace must be based on *world thought*, and this can only arise out of an interchange of ideas and an absorption by each of the special contribution of the other.

East and West have each made a distinct contribution to the achievements of civilisation. The rôle of one is no less important than the rôle of the other, and recognition must be given to their interdependence and to the importance of effectively combining them. Broadly speaking, the rôle of the West may be summarised as an attempt to control physical, or external, nature; while the rôle of the East lies in the attempt to control spiritual, or internal, nature. These are the spheres into which the labours of East and West may be divided. It is by no means an exclusive division. The spiritual contributions of the West are manifest. On the other hand, the fact of Eastern contributions to science, and the high levels of civic life reached by ancient civilisations in India are less well known.

It is because of this division of labour, this difference in bent between East and West, that we have come to accept as true the fallacy of the terms, "Western Science" and "Eastern Religion". Is gravity "Western" because its discoverer lived in the West? Is Vedanta "Eastern" because those who have expounded it lived in the East? Universal principles are true whether known and recognised or not. Gravity existed before it was discovered and will continue to exist even if it is forgotten. Its existence does not depend upon its name. Vedanta embodies certain universal spiritual principles whose existence, likewise, does not depend upon being known and named.

In his article, Mr. Spencer pointed out that "the essential message of Vedanta is one with the message of spiritual religion in all ages and all lands". This important assertion, when fully appreciated, will go far towards removing the barrier that now exists between "Eastern" and "Western" thought. Vedanta, as set forth in the ancient books as well as through its modern interpreters, shows that there is in truth no such thing as Eastern religious thought as something separate and distinct from Western religious thought. There is no "Eastern point of view", something slightly odd, something to be treated with respect but kept at a distance, or to be regarded with the interest accorded to a museum piece and to be kept just as strictly behind glass. Vedanta is the living essence of religion itself. Vedanta sets forth clearly and in great detail fundamental principles, universal and eternal principles, which form the very basis of all religious thought, and which explain and absorb differences of creed and dogma.

The basic principles of Vedanta may briefly be stated to be (1) the spiritual foundation of the universe, (2) the oneness of existence, and (3) the divinity of man. These are principles which may be demonstrated in the religious literature of all ages. They may also be shown to lie at the root of all the divers systems of thought man has produced. They are the basis of all conceptions of God, both personal and impersonal. They are the foundation and the structure, the analysis, of all love. They supply the rationale, and are the fulfilment, of all ethics. They lend themselves to endless different forms of expression. All the saints and sages and seers who have ever lived have based their teachings on their own particular conception of these fundamental principles. And, what is more, the spiritual life of every individual depends for its success upon the degree to which, consciously or unconsciously, he renders these principles into everyday living. He may do this by faith or works, by use of his reason or his emotion, or by all of these combined. His choice of method merely determines the form of expression of common principles. The diversity of nature is seen in the great variety of these expressions. Just as skin, hair and eyes vary the world over in colour and type, yet are nevertheless expressions of certain common principles within the body, and just as these differences cause factions and divisions through attention being focused on forms instead of principles, for exactly the same reason, and in the same way, differences of spiritual expression give rise to the antagonisms with which we are so familiar and in which we all participate. The only way to remove these antagonisms and misunderstandings is to be able to recognise, first of all, the universal principles upon which our own particular form of religion is based, and then to view the forms of others from the standpoint of those principles.

It is a very great thing and a very great help in spiritual life to be able to recognise the grand fact that all that exists in the universe is the multifarious expression of certain basic principles. It is just this that India has made the subject of her special study. All her religion, all her philosophy, point to this one end. The diversity in the world is endless; there is endless diversity of form, endless diversity of thought. But all this diversity springs from one common source so that in actual fact not diversity but unity is the true nature of the universe.

In setting forth this grand fact of nature India has gone into the greatest possible detail, approaching the subject scientifically and psychologically and from all possible angles. This is why Vedanta appeals to the modern Western mind which is a scientific mind in search of a scientific religion. In her analysis, India has evolved a wide vocabulary of technical terms which, like technical terms of modern science, are difficult, if not impossible, to translate. One such term is *maya* which sums up the principle of unity in diversity. *Maya* is a fact and he who does not see it as a fact has not understood it. Are spiritual facts so cheap that they can be understood without effort? They must be understood not merely with the intellect but in the depths of spiritual experience. *Maya* never means mere "illusion". It expresses that grand paradox of life that that which is finite is both real and unreal *at the same time*—the words "real" and "unreal" being used in the absolute sense. The "real" is that which is infinite, unchanging, beyond time, space and causation. The finite is ever changing and has no static reality of its own; it only becomes real when viewed as an expression of the infinite. But until his spiritual eye has opened it is not possible for the individual to view the finite in terms of the infinite. Ignorant of the reality underlying the ever-changing finite world, he remains deluded by appearances. For this reason *maya* is sometimes used, in Indian scriptures, to mean ignorance or delusion, and, in this sense, illusion. Ignorance is the one great cause of suffering. It cuts us off from God—not really but in mental outlook. It is when we identify ourselves with the finite aspect of things that fear and misery possess us. Thus the goal of life and the only real happiness is knowledge of God. The means to this goal is to see God in this world, here and now.

Vedanta does not stand, therefore, for the division of the finite from the infinite, for the unreality of life on earth, as Mr. Spencer said he found it expounded in the book *Vedanta for the Western World*. Rather does it do what he feels instinctively, or knows from experience, that it should. "In the light of that greater Reality", his article concluded, "our sins and sufferings and strivings are not abolished, they do not become unreal. But they are transfigured; the Light of God shines through our darkness, the Love of God redeems and conquers our sin". The world is transfigured; that is the secret. The Light and Love of God shine not merely through our sin and darkness, they shine through everything we have and know; they shine through every experience. What Brother Lawrence called "the practice of the presence of God" is the great secret of spiritual life, of peace within ourselves and with our fellows.

Swami Vivekananda said in one of his London lectures which are published under the title of *Jnana Yoga*:

"In life and in death, in happiness and in misery, the Lord is equally present. The whole world is full of the Lord. Open your eyes and see Him. This is what Vedanta teaches. Give up the world which you have conjectured because your conjecture was based upon a very partial experi-

ence, upon very poor reasoning, and upon your own weaknesses. Give it up; the world we have been thinking of so long, the world to which we have been clinging so long, is a false world of our own creation. Give that up; open your eyes and see that as such it never existed; it was a dream, *maya*. What existed was the Lord Himself. It is He who is in the child, in the wife, and in the husband; it is He who is in the good and in the bad; He is in the sin, and in the sinner; He is in life, and in death. . . ."

IT OCCURRED TO ME

By Muriel Hilton

ONE OFTEN has the experience of hearing a book praised, seemingly forgetting all about it and then a long while after seeing it in a library with a flood of recognition and curiosity. This happened to me recently. I was looking for a book and the title *The Alone to the Alone* by Gwyn Thomas caught my eye. I remembered then that three years ago when it was first published it was spoken of in very glowing terms. I took it home and read it with the growing conviction that here was a book of unusual quality; tersely written, bitter, ironic and yet touched with that warmth of humanity which seems to make itself apparent in most desolating circumstances. The setting of the novel is the period of the great depression in the Welsh valleys and it is handled with a skill that sears the conscience of those who did not experience personally the utter helplessness and corrosion of unemployment.

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There is delight and promise of hope in new things. Each craftsman knows the intense pleasure in the tools of his job, and before he has touched or handled his materials there is the dream of new accomplishment. An artist beholds his canvas, and whilst squeezing his paints on his palette he sees in his mind's eye the finished picture; the writer opens a new notebook, sees the clean unwritten page and indulges in a gentle dreaming; the sculptor views his unshaped clay, and perceives the hidden form awaiting his creative hands; to all those who find joy in creating things, the beginning of each endeavour is fraught with the image of the finished work.

To a gardener what is more delightful than a new seed catalogue, and after, the highly decorated packets of seeds that he has ordered? What is more pleasing to the home dressmaker than a new length of material, a new pattern and a new reel of cotton? There is the same delight in trying a new recipe—one looks through the list of ingredients and sees in one's imagination the perfect confection rising from the mixture of things selected from paper bags. A letter writer finds enjoyment in a new writing pad and a new bottle of ink. A lover of fine needlework and embroidery delights in a new piece of linen and new skeins of silk, and in every life there are continual flashes of delight in the newness of things. There is the new piece of music which we scarcely have time to unroll in the opposite way before we perch it up on the piano stand and try to play it; there is the new gramophone record with which we hurry home; there is the new book which we have ordered and over which we hover expectantly before opening. There is the newness of some mornings—the first morning of Spring, the morning clear and shining after rain, the first day of a holiday when there is magic in the air, and New Year's Day itself when the future, unknown and untried, stretches before with new light and hope. Though the end of our creative striving never quite fulfils the dream at its beginning, there is always the chance that the next time we shall achieve something nearer our heart's desire.

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There is an interesting reference to Unitarians in Arthur Miller's novel *Focus*—one that gives a good indication of the respect in which our movement is held in America. The stenographers seeking interviews for employment, would decide on the way up in the elevator to call themselves Unitarians. A name that can be a disadvantage in our country is apparently a good reference over the Atlantic!

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We were reminded the other Sunday at church of the contribution gentle people make to life. They have a capacity for quietness, and are as it were guarded by serenity and tranquility. Many of them are passed by unnoticed by self-important people, yet their presence is one of the most effective persuasions we have to beautiful living. Those who are really masters in the service of the quiet way, who are great in their own order of life, possess a magic in their influence, in the gentleness of their voices, the courtesy of their actions. We all know them in our churches, and our fellowships are enriched by them. When they pass out of our lives they are shrined in our hearts, giving richer meaning to this life and a faith in the life everlasting. In so far as it is possible for men to walk with God beside the still waters, they did.

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It is always difficult for most of us who love books not to be drawn towards the bookcase when we enter a room hitherto unknown to us. Some book-shelves reveal nothing of the owner's tastes or personal experiences. There are books that have obviously never been opened and many of which, like the bound volumes of the classics, that are merely there for show. But there are others which reveal the milestones of a person's voyage through life and what a joyous experience it is to find that someone else has trod the same paths as oneself. This recently happened to me when visiting someone whom I had not really met many times and yet was convinced that we had so much in common. There was the proof on the book-shelves! I stared at the books in delight and felt I had covered a multitude of meetings. I was reminded of a passage from a book by Neville Cardus.

"I truly believe that a great book read for the first time, at the right impressionable moment, is in the most solemn meaning of the word a revelation. If we read well, with imagination, each book increases the antennæ, the cat's whiskers by which we come to feel and extend consciousness and squeeze through just opened physical doors and apertures into the spaces of heightened vibratory life."

GOD:

A Unitarian Minister's Definition

GOD IS the fountain of existence, the will-to-be, the stream of active causation which has produced all things, including mankind.

In the business of making sense of his life, man's primary duty is to put himself in a sane relationship with the Power that transcends his daily contrivance. This relationship is found in the experience of duty and loveliness (morals and art; ethics and æsthetics; conscience and mystic feeling).

As to the attributes of God. He is will, power, law and intelligence. He is essentially love in the sense that He is essentially a creator. If it is necessary to say that He especially loves mankind, this is so since He has brought mankind to being, and has given him, man, a sense of his special place amidst the varieties of life.

That He is an anthropomorphic interventionist from outside in the affairs of individual men and women is a naive primitivism. He does not intervene because He is not distinct from existence as it is. He is not a separate outside entity. His participation in our experience is in the complex laws and energies of natural being.

He is worshipped because He is wonderful and of inexpressible majesty. We bring our prayers to Him because he is the source of all our powers. We seek goodness in his name because it is He who seeks goodness in and through us.

Mankind, apart from the other animals, turns to God consciously because, unlike the other animals, he is self-conscious. Since he is self-conscious he has a special gift for making a fool of himself, of attempting to transform himself from what he was meant to be into something else. Theologically this is called sin. Socially and historically religion is meant to serve as a guard against this. *Wallace Tavener.*

WORLD CONGRESS OF FAITHS

"Modern Trends in Religious Thought" is the theme of a week's gathering to be held at Clarkson College, Cambridge, from September 15 to 18, under the auspices of the World Congress of Faiths.

Among the distinguished lecturers and chairmen are several well known Unitarians.

Dr. Stephens Spinks is to speak on "Trends towards Universalism" while "Prayer" is the theme of an address to be given by Hon. Mrs. De Beaumont, a member of the congregation of the Memorial Church. Professor Stratton, Dr. Rattray, Sir John Stewart Wallace and Rev. Stewart Carter are among those participating.

MORE ABOUT FENCES

By G. Randall Jones, B.D.

THROUGHOUT the history of organised Unitarianism in our country, there have been two ideas concerning what the churches commonly described as "Unitarian and Free Christian" stand for—two tendencies which on the surface seem logically inconsistent with one another. Of these two tendencies, one puts the stress on what is called "the distinctive Unitarian witness"; the other emphasises the fact that these churches are "the churches of the free basis", with the "open trust", having no fences or barriers to separate those who accept some particular creed from those who do not accept it, and therefore committed only to the Free Christian outlook or, as some would prefer to say, the Free Religious outlook. There has been, and still is, tension between these two tendencies.

I think the tension can be eased. I think that these two ideas concerning what "our" churches stand for are simply different aspects of one idea, not really opposed to one another, but differing from one another as "matter" differs from "method". What is called "the distinctive Unitarian witness" is the "subject-matter" of the message of "our" churches to this day and generation; the "free basis of association", whereby the members of these churches are not pinned down to any particular creed or confession of faith, is the "method" by which they have reached whatever conclusions they have reached. "Matter" and "method" go together, and one without the other is useless.

"Method" comes first—not necessarily first in order of importance but first in order of time. Years ago, I was the junior examiner in mathematics for a scholarship examination. When marking the papers, I found that one boy had got the right answer to a certain question; another had got the wrong answer. Jumping to conclusions, I might have given full marks to the first candidate, and none to the second, but the senior examiner pointed out that the boy with the right answer had got it by accident, by a sheer fluke, and that his "method" of working out the problem showed that he didn't understand the principles involved. On the other hand, the boy with the wrong answer had tackled the problem in the proper way, nearly to the end; just before reaching the end, he had made a slight slip, with the result that his final answer was incorrect; but his whole "method" of dealing with the problem showed that he had a sound grasp of the underlying principles. The senior examiner maintained, and I agreed, that the second boy deserved the scholarship.

I still think that the senior examiner was right. I would apply his decision to the problem of church organisation. All the great "orthodox" Christian communions are organised on the fenced-in system—the system of subscription to creeds and confessions. The "Unitarian and Free Christian" churches are organised on a different system. Their "method" of religious fellowship is based on the "open trust", giving complete freedom to search for truth and to welcome it with open arms from any and every quarter.

The "method" of complete freedom in the search for truth has its dangers. Those who follow it are not miraculously safeguarded from error. They may make slips, and get the wrong answers. But inherent in this "method" is a power which enables those who follow it to discover their errors, and correct them, and get better answers.

I would point out that this "method" of freedom began, for us, within the Christian tradition. We search for truth from whatever quarter it may come; therefore, of course, we may find truth in non-Christian sources. But this willingness to search for truth in every quarter is something which we inherited from Christian forefathers. It was loyalty to Christ which induced them to declare for freedom from creedal restrictions. All that follows, therefore, if it follows legitimately, will be a true development of the Christian tradition.

So much for the "method" of Unitarian organisation. But the best "method" is vain if it doesn't produce a satisfactory "result". It is futile to think we can divorce "method" from "result", when the whole purpose of the "method" is to produce the best possible "result".

The "results" which have been arrived at through following the Unitarian "method" are provisional and tentative. They are set forth, for example, in *A Free Religious Faith*, and in many other publications of the Lindsey Press, and in the columns of THE INQUIRER. With regard to all of them, we do well to remember a remark made by a Presbyterian minister to Alexander Gordon: "What I object to about you Unitarians is that you have never said your last word". The Presbyterian meant it as a condemnation; Alexander Gordon took it as a compliment.

We have never said our last word, because there are no "last words"—no "final" and "absolute" answers. Yet there is a broad and general consensus of opinion among Unitarians today, and this broad and general consensus of opinion, this "subject-matter" of the "distinctive Unitarian witness", enshrines a faith which is sufficient for all purposes.

If I were asked to describe what Unitarianism means to me, and to do it in some pithy sentence, I might quote a recent Wayside Pulpit notice: "We believe that God has a human heart and man has a divine soul". Most of our religious perplexities, I think, have arisen because people have regarded "humanity" and "divinity" as opposites. We need to learn, or re-learn, the truth that Martineau taught, that "humanity is the susceptible organ of the Divine". God is in man reconciling the world unto Himself—and in Jesus, since Jesus is man most truly, man most gloriously, man most humanly, and *therefore* man most divinely.

That would be my "answer" to any man who asked me to give a reason concerning the hope that is in me. It is the best "answer" I know, and I found it by following the "method" of freedom. Which is the more important, the "method", or the "answer" which is obtained by following the "method"? The "free basis of religious fellowship", or "the distinctive Unitarian witness"? The question, I think, is based on a fallacy—the fallacy of treating unlike things as though they were alike. "Method" is important, and the "answer" is important, but their relative importance cannot be determined, because they belong to different categories. The boy who works out a problem in mathematics, and follows the right method, yet gets the wrong answer, may obtain high marks—but only because his method, carried to a logical conclusion, would have enabled him to get the right answer. His case does not suggest that the "method" is more important than the "answer"—it only suggests that the "method" and the "answer" are different aspects of a higher reality. If this were more fully realised, the tension between those who believe in "the churches of the free basis" and those who are keen on "the distinctive Unitarian witness" might be greatly eased.

YR YMOFYNYDD

By "Exile"

"ROMA locuta, causa finita est." When the Ymofynydd (the Welsh *Inquirer*) has spoken, well, that's that! This Unitarian monthly, first published in 1847 under the editorship of John Edward Jones, still holds an honoured place in Welsh Unitarian homes where its contents are avidly read and respectfully discussed. The July number is a special half-century issue which attempts—and it is a commendable attempt—to gather Welsh Unitarian thought on religious topics midway through the century. Articles include, "The Being of God" (Rev. Lewis Williams); "The Ministry" (Principal J. D. Jones); "The Jesus in whom I believe" (Rev. Marles Thomas); "Character" (by "An Old Unitarian"); "Our Belief in the Brotherhood of Man" (Rev. A. Martin); "Man" (Ald. the Rev. T. O. Williams); "Church (or should it be 'Chapel'?!) Membership" (Dr. R. O. Jones); and finally "An Imaginary Interview with the Denominational Giants of Yesteryear" (by "Gwalch Ogwr").

The thesis of each article is clearly stated and lucidly written. Dr. Jones, a layman, maintains that the Chapel diaconate should not be elected for life and commends to his Welsh readers the committee system obtaining in our English Churches. He believes, and rightly, that a change from the changeless diaconate to a triennial changing committee would make for the wider acceptance of responsibility and would be instrumental in inculcating "new blood" into Church life.

"Gwalch Ogwr" is always stimulating even if, at times, irritating. One feels, however, that in his present article, there is an absence of his former daring. It is hoped that his quips and thrusts will be revived in future articles, since those who come under his gentle fire are, happily, able "to take it" quite as well as he is capable of "giving it".

The newly-designed cover for the Ymofynydd is attractive and is a welcome change for the better. John Park-Davies (the son of the late Principal Park-Davies), who is responsible for the design, is deserving of praise.

It must be heartening for the Ymofynydd Board of Directors to have additional advertisements in their monthly, thereby reducing the costs of publication. But more heartening for the Directors and for the hard-working Editor, Rev. Jacob Davies, would be an increase in monthly sales to Welsh Unitarians who have crossed Offa's Dyke.

GENERAL ASSEMBLY COUNCIL MEETING

THE General Assembly Council met at 14 Gordon Square, on Friday, July 7, at 2 p.m. After the opening devotions, conducted by Rev. E. Hill, the President, Mr. H. B. Moore, gave an interesting account of his many Presidential visits, which included the 250th Anniversaries of Platt and Hindley chapels and the opening of the new School Hall at Poole.

There was quite an international flavour about the deliberations of the Council. Rev. E. A. Cahill, the Director of World Churches, American Unitarian Association, addressed the meeting and conveyed the greetings of the American Unitarians. He expressed the pleasure of the A.U.A. at the recent visit of Mr. R. P. Jones and Rev. H. Stewart Carter to America. Later in the meeting, Mr. R. P. Jones, the Hon. Treasurer, delighted the members of the Council with a very witty account of the A.U.A. organisation as compared with that of the G.A. Rev. H. S. Carter spoke of the wonderful hospitality given to Mr. Jones and himself and then outlined plans made for still closer co-operation between the A.U.A. and the Assembly. One result of this co-operation was shown by the Council's approval of the visit next summer of Rev. H. H. Cheetham, the Secretary of the R.E.Y. Department, to take part in the Summer Conventions organised by the Division of Education in America. Rev. M. Barr also attended the Council to give a report of her successful tour of the churches and to speak of her plans for visiting America and Australasia before returning to Assam early next year.

The Departmental Chairmen and the Hon. Treasurer submitted their reports. It was encouraging to note that Rev. W. Waddington, Chairman of the C.A. & D. Committee, reported progress in the "Forward Together" work and stated that extension work is to be carried out this autumn at Watford, Woolwich, Swindon and Scunthorpe. Dr. D. Tarrant, Chairman of the F. & G.P. Committee, mentioned the plans being made by the London churches in co-operation with the G.A. for special services, pageants and an exhibition next year in connection with the Festival of Britain Exhibition. The President of the Sunday School Association, Rev. W. M. Long, pointed out that over 50 students would attend the Summer School for Teachers to be held at Manchester College, Oxford, in August. The Ministry Committee's Report, submitted by Rev. H. Crabtree, once more drew the Council's attention to the difficulty of filling vacant pulpits owing to the ministerial shortage.

The grave financial position of the Unitarian College, Manchester, was considered by the members. It was stated that this next year the Unitarian College would be training fifteen students for the ministry. Its finances were such, however, that the College would be compelled to realise capital on a large scale or limit the number of students unless the denomination as a whole responded very generously to the Centenary Appeal Fund. The Council unanimously agreed that the Officers of the Assembly should urge all churches to support the Unitarian College Appeal as generously and quickly as possible. The Finance and General Purposes Committee was also instructed to consider the Appeal and give a direct grant to the College.

The Secretary, Rev. J. Kielty, reported that the Autumnal Meeting of the Council and the Welcome and Recognition Service would be held at Upper Chapel, Sheffield, on Friday, October 27. Upper Chapel, Sheffield, will be celebrating its 250th Anniversary in October. Professor W. M. Stratton, Rev. L. Redfern and Mr. Dand were co-opted on the Council.

FILM REVIEW

"Sylvia and the Ghost". Claude Autant-Lara, who directed the films "The Devil in the Flesh" and "Douce" surprisingly gives us a whimsical fantasy called "Sylvia and the Ghost" now showing at the Academy Cinema, Oxford Street. It is the story of Sylvia (Odette Joyeux) who falls in love with the ghost of her grandmother's unsuccessful suitor (Jacques Tati). Her father (Pierre Larquey) plots to have the ghost impersonated at Sylvia's coming-out ball. Through various and devious ways, three persons appear as the spook ghosts and the fun commences. The story is unfolded with a delicate artistry so characteristic of the best French films. It is a refreshing experience to have a happy Ghost film without the usual thunderstorms, bats, banging doors and frightful apparitions of the Hollywood commercials.

H.H.C.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

MANCHESTER COLLEGE, OXFORD

SIR,—I regret that my letter of July 8 should have been considered open to misunderstanding but as your distinguished correspondents of last week have missed my point I will be more explicit. The *legality* under the "time honoured constitution" of the College of the action taken by some "Trustees" to influence the election to the College Committee was not in question, but the impropriety of such action remains. We do not admire a business man who takes advantage of some out-of-date or loosely worded law or regulation to get the better of his neighbour and I can only suppose that the group concerned did not fully realise the true character of the tactics employed. What I do gravely deplore is that the "time honoured constitution" of M.C.O., entirely without by-laws or proper Rules of Procedure, does not protect the College from the kind of action we have just seen and which could be used with much more disastrous effect than the temporary removal of so many of our recognised and most trusted leaders from the Committee at this important juncture.

Your correspondents from M.C.O. draw attention to the amendment to the constitution passed by the Trustees regulating the voting qualifications, but in view of the scandalous position before its passing, how very small a mouse has issued, and with its tail shorn off at that! I would urge again that the whole constitution should be examined and brought into line with modern standards.—Yours,

M. Edith Martineau.

DR. BARNARDO'S HOMES

SIR,—On reading the letter in yesterday's THE INQUIRER with regard to Unitarians and Dr. Barnardo's Homes, I should like to say how very disappointed and surprised I am to find so narrow and restricted an outlook displayed by the committee of the Homes.

For nearly 18 years, as Headmistress of the Ickford Council School (Bucks.) I have collected and subscribed money for the funds, and have also had relays of children from the Homes in my school, and yet I never realised that our religion rendered us incapable of acting as suitable foster-parents to the children from the Homes.

In the 20th century it is hard to believe that such narrowness of outlook yet prevails in our midst.—Yours,

Evelyn Holt.

CHURCH BELLS

SIR,—The Unitarian churches at Todmorden and Gorton are listed in Ronald H. Dove's recent book *Church Bells of Britain* where it is stated that both churches have rings of eight bells. What is surprising is that only two other Free Churches are listed as possessing rings of five bells or more. I wonder if any reader can supply a list of Unitarian churches which possess a bell or bells.—Yours,

Rudolf Crossley.

19 *Pine Vale Crescent, Redhill Park, Bournemouth.*

A SOLUTION?

SIR,—Believing that many fellow Unitarians are as concerned as I am to make some move towards the solution of the present dispute in Korea, may I suggest through the courtesy of the columns of THE INQUIRER, that they approach their local M.P.s, requesting them to urge upon the government the following three points:—

(1) To urge upon the British Government to do everything in its power to get the Peking Government of China represented on the Security Council, so that Russia can return to it.

(2) To call a full meeting of the Security Council as soon as possible, so that all members can talk over the situation in Korea.

(3) To urge that the British Government dissociate itself publicly from American action with regard to Formosa.—Yours,

Richmond Free Church, *Ethel Kay.*
Richmond, Surrey.

Women's League: Liverpool District.—The summer meeting was held on Thursday July 6. It took the form of a visit to three Cheshire Chapels—Styal, Dean Row and Knutsford.

Perfect weather added to the delights of visiting this lovely countryside with its wonderful old chapels. Great delight was felt at meeting Rev. E. Wrigley and Mrs. Wrigley by their many old friends from Liverpool. Mr. and Mrs. Wrigley acted as guides, pointing out the wealth of interest both at Styal and Dean Row. At Knutsford, Rev. S. Mossop conducted a Service in this beautiful chapel so rich in tradition. He took as the subject of his address "Hearthstones and Chimney Pots", in which he stressed the power of the home in the religious life and the contribution our women can make through their homes to spiritual well-being.

The President, Mrs. Motley, thanked Mr. Mossop for conducting the Service and the Knutsford League for the splendid work they had put in in providing a much appreciated tea for 156 members who travelled by coach and three members who joined us from Chester Branch.

After tea members visited the many places of interest connected with Mrs. Gaskell, and were entertained on the lovely lawns of the chapel by the Sunday School scholars who gave a delightful display of dancing around the Maypole, making a charming finish to a really perfect day.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Ministerial Fellowship.—The fifty-first Annual Meeting of the Fellowship was held at Cross Street Chapel Room on July 5. Forty members were present, amongst them our oldest minister and foundation member, the Rev. J. M. Mills. The Rev. E. A. Cahill, of U.S.A. was welcomed by the President, the Rev. Dr. M. Rowe.

Opening devotions were conducted by the Rev. E. D. Evans; ten new members were elected; the Annual Report and Financial Statement were adopted. The President moved and Rev. L. Redfern seconded a motion of sympathy with the relatives of five members who had died during the year, R. W. Davidson, D. Evans, J. H. Weatherall, G. A. Payne and R. Lee.

In his Presidential Address Dr. Rowe spoke on "The Minister as Ethical Teacher". He spoke of the high reputation of ministers and laity in the 19th century for scrupulous consistency of example and for unselfish public service. In our tradition in these matters there lies a most serious responsibility and the President appealed for loyalty and attention to all the demands of this great ethical heritage.

The Rev. L. Redfern was elected to the Presidency for the year 1950-1951 and the Revs. R. W. Wilde and H. G. Woodford to the Committee.

Women's League: London District.—The summer meeting was held on July 1 at Richmond Free Church. It was a perfect summer's day, and 53 members assembled at the church before starting out for a ramble. The Rev. Ethel Kay conducted a party for a walk along the river and into Richmond Palace Garden, whilst others rested in the Terrace Gardens. On returning to the church a short business meeting was held, after which tea was served. The afternoon ended with a Service, conducted by the Rev. E. Kay, and members made their way home by various means, some returning to London by steamer, but all felt they had spent a very enjoyable day, thanks to the Richmond friends who gave them such a warm welcome.

Cheltenham.—The annual Summer Fête was held on July 1 at the usual garden in Leckhampton Road, in perfect weather. Mr. G. G. Desmond, B.A., took the chair for the opening, which was performed with learning and efficiency by Mr. W. A. Finch, in his 90th year, but looking about 70, supported by Rev. Barbara Thomas and the Hon. Secretary, Mr. Ronald James.

Ditchling.—The congregation celebrated their 252nd anniversary in splendid weather, when the Rev. Arthur Peacock was the preacher at both morning and evening Services. Tea was given in the Village Hall to between 80 and 90 friends from Brighton, Lewes, Billingshurst, Horsham and Northiam (including one lady related to the Chatfield family which founded the ancient chapel some 252 years ago), besides local folk. Mr. Peacock's sermons both dwelt on the inspiring history of the past when our spiritual ancestors faced peril and social ostracism for the sake of their new ideals of religious truth and freedom.

Golders Green: Summer Garden Party.—A goodly gathering of friends assembled in the grounds at All Souls' on Saturday afternoon, July 1; tea was served to over 60 people in sunshine on the church lawn. Throughout the afternoon the company was kept amused by various games of skill and a pleasant time was spent by all. Amongst the visitors present were the new District Minister, the Rev. Wilfred Waddington, the Secretary of the General Assembly, the Rev. John Kieity, and their families, as well as friends from churches in the neighbourhood. The proceeds of the party will be added to the church's Silver Jubilee effort.

Hinckley.—The Y.P.L. Service this year took a different form to the usual Order of Service. It consisted of questions put by members of the Y.P.L. to the Minister, who was in the pulpit, his answers being illustrated by appropriate hymns and readings. The Service proved to be very interesting and educational and was very much enjoyed by the large congregation present.

Oldbury.—On Sunday afternoon, July 2, Miss Betty Stocking was crowned Rose Queen, Miss Pat Jessen (retiring Queen) being in attendance. Mrs. F. May Hawkins trained the children for this ceremony, which was carried out in a graceful manner.

Wakefield.—On Saturday, July 15, the Rev. John W. Maw (formerly of Bank Street Chapel, Bury) was inducted into the pastorate of Wakefield Unitarian Chapel, Egerton, near Bolton. There was a large congregation, including members of his former congregation at Bury, and also from Unitarian churches in the Bolton and Bury district. The Rev. R. Gill, of Ainsworth, conducted the Service. The Charge to the Minister was given by the Rev. John Evans, B.A., of Middleton, and the Charge to the Congregation by the Rev. Raymond Holt, M.A., B.Litt., Principal of the Unitarian College, Manchester. In the name of the congregation Mr. John J. Warburton (Chairman of the congregation) installed Mr. Maw as their Minister and offered him the right hand of fellowship. After the Service an excellent tea was provided in the schoolroom followed by a Welcome Meeting. The Vicar of Walmsley sent apologies and good wishes, Mrs. Sharples, of Bank Street, Bury, also spoke, representing the Bury congregation. Both Mr. and Mrs. Maw replied to the speeches of welcome. A most enjoyable Concert and Social Evening then followed.

London: Wandsworth.—The annual Reunion Services were held on July 2. There was an encouraging attendance of former members and friends with messages from others unable to come. The preacher in the morning was Rev. W. M. Long, in the evening Rev. J. P. Chalk; Mr. F. Allen and Mr. W. Jones acted as organists. After evening Service the large congregation adjourned to the schoolroom, newly restored after war damage. Mr. A. G. Tarrant, chairman of the congregation, expressed the church's pleasure on this occasion and its thanks to Mr. R. Bartram, who had supervised the arrangements for rebuilding. A brief act of rededication was led by Rev. W. M. Long, and a social hour followed. The Reunion was this year again generously organised by Miss C. W. Dyer, who was also in charge of the beautiful floral decorations.

(Other news items are unavoidably held over until next week.—ACTING-ED.).

ALBERT DAVID TOBLER

THE death, recently, of Albert David Tobler in hospital in Basel after a long and painful illness will be learnt with grief by all who knew him and especially by his old pupils at Willaston School, Nantwich, where he was for years senior assistant master. Mr. Tobler was of Swiss nationality and was educated at Berne University. Subsequently he came to England, where he remained for 48 years—all but the first two or three being spent in Nantwich where he was highly respected. Force of circumstances alone caused his return to Switzerland three years ago. "A. D. T." had an immense admiration for the British and their way of life and loved the English countryside. At Willaston he taught modern languages, science and art. He played the viola in the school orchestra. But "A. D. T.", who was a fine athlete, was primarily an outdoor man and a lover of the hills in particular; in his time he had been a distinguished mountaineer; he had a profound knowledge of natural history. Some years after his marriage with Mrs. Harrison (who was school matron and who predeceased him in 1937) he gradually transferred from a scholastic career to poultry farming, which he carried on opposite the school for many years.

Simplicity, modesty and integrity were the keynotes of his character. Scholar, athlete and democrat, he ever rejoiced in "the works of God above, below, within us and around". He had a genius for friendship; for "he loved his fellow men". *K. G. S.* (O.W.)

CALENDAR

SUNDAY, July 30th, 1950

ABERDARE, Highland Place, 11 and 6.30, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. F. MUNFORD.
ABERYSTWYTH, New Street Meeting House, 11, Mr. BERNARD IRESTON.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45, Mr. NORMAN N. BOLTON, 6, Mr. T. M. JONES.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANNESLL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Mr. DERRICK P. FAUK, M.C.O.

BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WILDE.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. JOHN KIELTY.
BILLINGSHURST, Free Church, South Street, 11.15, 1st and 3rd Sundays.
BIRKENHEAD, Un. Ch., Bentborough Rd., 6.30, Rev. E. W. HILL.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Un. Ch., Yardley Wood Rd., 6.30, Dr. MEYER KLUEGEL.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. F. SPENCER.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. FRED COLEBANK.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITEHEAD.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOWLSON.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. LAWRENCE REDFERN.
BRADFORD, Bronadway Av., 3.30, Mr. W. LLOYD.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
BRIDGWATER, Christ Ch., Dampier St., 11, Rev. W. G. TOPPING, 6.30, Rev. J. W. LEE.
BRIGHTON, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian New Road, 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. COBBIN DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHARLES BAPTIST.
BURNLEY, Unitarian Church, Trafalgar Street, 3 and 6, Flower Services.
BURY, Bank St., 11 and 6.30, Rev. DONALD P. MAW.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY St. Edmunds, Churchgate Street Chapel, 6.30, Supply.

BUXTON, Hartington Rd., 11 and 6.30, Rev. J. WILLIAM DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Mr. H. L. STYCH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11 (Children's Church), 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., Closed.
CREWKERNE, Un. Ch., Hermitage St., 11, 2.45 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, Wellesley Rd., 11, Rev. J. P. CHALK.

DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Rev. MARTIN HALL.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 1st and 3rd Sundays, 6.30, Supply.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. PRIESTLEY PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. H. W. KEMSHALL.
GEE CROSS, Hyde Chapel, 11 and 6.30, Supply.
GLASGOW, St. Vincent Street Un. Ch., Closed during July.
GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Mr. W. E. WADE.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Student, U.C.M.
HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Miss JOYCE HAZLEHURST.
HUDDERSFIELD, Fitzwilliam St., 11, Mr. BERNARD JACQ.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Miss MAVIS BINKS.
HULL, Park St. Ch. (Un.) 11, School Service, 6.30, Mr. CYRIL G. TERRY.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Supply.
IPSWICH, Unitarian Ch., Friars, St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Supply.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. R. NICOL CROSS.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Dr. A. S. HURST.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Local arrangements.
LEWES, Westgate Chapel, 11, Rev. Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Supply.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. F. HEMING VAUGHAN.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KER MUIRHEAD.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SIDDALL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. W. M. LORD.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. WILFRED WARRINGTON.
LONDON, Brixton, Effra Rd., 11, Dr. MORTIMER ROWE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Miss M. GRIFFITHS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. H. H. CHEETHAM.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. STEPHEN SPEARS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE.
LONDON, Ilford, High Rd., 6.30, Rev. G. J. G. GREEVE.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. JOHN HINKINS.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. JOHN HINKINS.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Mr. M. SWAINSTON.
LONDON, Mansford St. Chapel, Bethnal Green 6.30. Rev. J. W. DUMBLE.
LONDON, Newington Green, Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Rd., 11, Mr. LESTER SMITH.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 18 Great Marlborough St., W.1, 11, Rev. T. L. JONES.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. W. M. LORD.
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Miss JOYCE SMITH.
LOUGHBOROUGH, Victoria St., 6.30, Mr. T. GREGORY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. WILL HAYES.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
Manchester, Pendleton, Un., Cross Lane, 6.30, Mr. T. W. ROBERTS.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. A. PIPER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Supply.
MANCHESTER, Wilbraham Rd., Chorlton-Cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Pastor J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Mr. W. H. WILLIAMS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Supply.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOSE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6,——.

NANTWICH, Old Chapel, 6, Mr. CORN.
NEW BRIGHTON (see Wallasey).
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. A. J. MARTIN.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH, (Rossendale), Bethlehem Unitarian Church, 6, Mr. L. PROCTER.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOSE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. CHARLES SIMPSON.

OLDBURY, Unitarian Church, Birmingham St, 11, Children's Service, 6.30, Rev. H. A. GOSS.
OLDHAM, Lord Street Church, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. the Acting Principal.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KIRKLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Mr. S. R. BUTLER.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
PUDSEY, Un. Ch., 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Rev. WILLIAM MILLAR.
RINGWOOD, Hants., The Meeting House, 1st, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. C. FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. W. BEER.

SALE, Atkinson Rd., 11, Rev. C. A. PIPER.
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SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SWANSEA, High St., Unitarian, 11, and 6.30, Rev. P. D. JONES.
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TAUNTON, Mary Street Church, 11 and 6.30, ——.
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TORQUAY, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Cosiger Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALSALL, Memorial Church, Manor Rd., 11, Rev. EDGAR W. HILL, 6.30, Rev. GRACE MAYHOOKE.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
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